

CAUSES FOR A BAD END

برے خاتمے کے اسباب

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

CAUSES FOR A BAD END*

Satan will most likely not let you read this booklet but to find out about the dangerous attacks of Satan, it would be beneficial to read this booklet from beginning to end.

Bad effects of not Reading Durūd Sharīf

It is said that someone once saw a person in his dream who was wearing the hat of a fire worshipper. He was asked the reason for this. He replied, “Whenever the blessed name of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was taken, I never used to read Durūd Sharīf and because of this my deep mystical knowledge and Imān was snatched.” (Sab’a Sanābil, P35, Maktaba Nūrīah Razavīyyah, Sakhar)

You cannot Call Someone a non-Muslim based upon your Dreams

Dear Islamic Brothers! Did you see how dangerous is the evil influence of committing sins because it can rob you of your

* This bayān was relayed in Shārjah and the international Madanī Markaz Faizān-e-Madīnah in Bāb-ul-Madīnah Karachi on the 23rd Rabī’-ul-Ghouṣ 1419ah. It is being presented in written form with necessary amendments.

Imān at the time of death? We need to understand a crucial issue that even though, seeing a bad dream or a person in a bad state in a dream is certainly a cause of concern. However, the dream of non-Prophet cannot be considered a conclusive proof or testimony. Based on facts from a dream one cannot consider any Muslim a disbeliever. Even if we see a person in the dream informing us that he has lost his Imān, we cannot call him a Kāfir.

It is Impermissible to write ص instead of Durūd

Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Muftī Amjad 'Alī A'zamī رحمه الله عليه has stated, "It is Farḍ for a person to recite Durūd Sharīf once in his life. In a congregation, it is Wājib to read Durūd Sharīf when a person hears the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whether he says the blessed name himself or hears it from someone else. If one hears the blessed name of the Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a hundred times in a gathering, he must read Durūd Sharīf each time. If someone hears the blessed name of the Muḥammad-e-Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and does not read Durūd Sharīf, he should do so later on. When someone writes the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, according to certain scholars, it is Wājib to write Durūd Sharīf in full. Many people abbreviate the Durūd Sharīf and write ص, عم, صلعم or (SAW) or (PBUH). This is not permissible and is Ḥarām. At times, instead of writing رَحِمَ اللهُ عَنَّهُ, they write رَض (RA) and رَح instead of رَحِمَهُ اللهُ عَلَيْهِ; this also should not be done." (*Bahār-e-Sharī'at*, Part 3, P101-102,

Maktaba-tul-Madīnah, Karachi) When the name of Allāh ﷻ is written, ﷻ or ﷻ should be written in full.

Take Advantage of Exception

Dear Islamic Brothers! The incident you just read was of that person who died a shameful death because he did not read Durūd Sharīf. We should also fear the Divine Independence and Divine Hidden Plan of Allāh ﷻ. We should not become neglectful in reciting Durūd Sharīf. There is a possibility that in the past you may have not read Durūd Sharīf when hearing the blessed name of the Holy Prophet ﷺ, however, since this exception has been made, that if you had not read Durūd on time you can read it afterwards, then read it immediately. In future try to recite Durūd Sharīf on time and if you have missed it for some reason then make up for it and read it later,

Four Reasons for a Bad End

It is stated in Sharḥ-us-Ṣudūr that there are four reasons for a bad end:

1. Laziness in performing Ṣalāh,
2. Consuming alcohol.
3. Disobedience to parents,
4. Causing harm to Muslims. (*Sharḥ-us-Ṣudūr*, P27, *Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Those Islamic brothers who do not read their Ṣalāh, delay reading their Ṣalāh, do not wake up for Fajr or perform Fajr at

home rather than joining the Masjid congregation without a lawful reason should start worrying. Perhaps, this laziness may cause one to have a bad ending during death. In the like manner, the person who drinks alcohol, disobeys and disrespects his parents and harms other Muslim, either with his tongue or hands should sincerely seek repentance.

Maulānā Sayyīd Muḥammad Na’īm-ud-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ states, “In reality, repentance is to turn to Allāh عَزَّوَجَلَّ. There are three conditions. The first is acknowledgement of doing wrong, the second is deep regret and the third is sincere intention not to do it again. If the sin is such that it can be re-compensated, then it should be done. For example, if one has missed Ṣalāḥ, then besides seeking forgiveness, he should also make up for the missed Ṣalāḥ. (*Khazāin-ul-‘Irfān*, P12, Bombay) If this sin was such that the rights of someone was not fulfilled, such as parents, family or any other person, then he has to also seek the pardon of these people as well. Merely saying “sorry” is not enough.

The Incident of three bad Habits

It is stated in Minhāj-ul-‘Ābidīn that Sayyīdunā Fuḍayl bin ‘Ayyād رَضِيَ اللهُ عَنْهُ once visited one of his disciples who was near death. He sat next to his disciple and began to recite Sūraḥ Yāsīn. The disciple said, “Stop reading Sūraḥ Yāsīn.” He then instructed¹ his disciple to read the Kalimah but his disciple replied,

¹ Don’t tell a dying person to recite the Kalimah but instead start reading it aloud so that he also remembers.

“I will never read this Kalimah and I have nothing to do with the Kalimah” and he died saying these words. Sayyidunā Fuḍayl bin ‘Ayyād رَضِيَ اللهُ عَنْهُ was shocked and deeply agonised by the way his student had died. He sat in his house and cried for 40 days. After the 40th day, he saw this same student being forced towards Hell by the angels. Sayyidunā Fuḍayl bin ‘Ayyād رَضِيَ اللهُ عَنْهُ inquired from his disciple, “What is the reason for this? You possessed a very high status amongst the other students.” The student replied, “It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends and something else to you. The second is jealousy - I used to envy my friends and the third is drinking of alcohol. Because I wished to treat a certain illness based on the advice of a certain doctor I used to drink a glass of alcohol every year.” (*Minhāj-ul-‘Ābidīn*, P165)

Dear Islamic Brothers! Become fearful of Allāh عَزَّوَجَلَّ and try to please Him. It was because of these three bad habits that a student of a famous saint actually uttered words of Kufr (disbelief) at the time of death.

Sadr-ush-Sharī‘ah, Badr-ut-Ṭarīqah, ‘Allāmah Muftī Amjad ‘Alī A’zamī رَحِمَهُ اللهُ عَلَيْهِ has stated, “If a person utters words of Kufr (disbelief) at the time of death, the ruling of Kufr cannot be applied to that person because perhaps it was due to the pain of death that he uttered these words while in a state of unconsciousness.” (*Bahār-e-Sharī‘at*, Part 4, Maktaba-tul-Madīnah, Karachi)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Accounting with the Face of a Dog

Sadly, tale-telling has become common to such an extent that many people are perhaps not even aware that they are committing this evil deed. Telling tales is very destructive in the Hereafter. Rasūlallāh ﷺ has stated, “The people who backbite, taunt and mock others, tell tales and find faults with innocent people will arise (on the Day of Judgment) in the form of dogs.” (*At- targhīb Wattarhīb*, V3, P225, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut) It is mentioned in another Ḥadīṣ Sharīf that the one who tells tales will not enter Heaven. (*Ṣaḥīḥi Bukhārī*, V4, P115, Ḥadīṣ 6056, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

The Definition of Tell-tale

It is necessary that we save ourselves from acts and deeds which can destroy us. To save ourselves it is also necessary to have understanding of these acts. The definition of tale-telling is being presented, ‘Allāmah ‘Aīnī رَحْمَةُ اللهِ عَلَيْهِ narrates from Imām Nawawī رَحْمَةُ اللهِ عَلَيْهِ that, “To convey someone’s words to another with the intention to cause harm is considered as tale-telling.” (*‘Umda-tul-Qārī*, Ḥadīṣ 612, V2, P594, *Dar-ul-Fikr*, Beirut)

Do we Save Ourselves from Telling tales?

How unfortunate! These days tale-telling and backbiting has become very common during conversation. This takes place whether it is amongst friends, a religious occasion, during a wedding or even when attending a funeral, when meeting someone or while on the phone. Even if the conversation is for

a short while, many people, even those who possess religious knowledge, on analysing their conversation, you will find together with many sinful words, words of tale-telling and backbiting. What will happen to us? Read this Ḥadiṣ once more that “The one who tells tales will not enter Heaven”. If only we could practice Qufl-e-Madīnāḥ of the tongue and only speak when necessary. It is very difficult for a person who enjoys sitting with friends who are only interested in worldly things to save himself from tale-telling and backbiting. It is mentioned in Ḥadiṣ that he who speaks excessively, also commits many mistakes. Whoever commits mistakes excessively also commits many sins and whoever commits many sins becomes more entitled to the fire of Hell. (*Ḥilya-tul-Auliya*, V3, P87-88, *Ḥadiṣ* 3278, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

Tajdār-e-Risālat, Shaḥanshāḥ-e-Nubūvat, Maḥbūb-e-Rab-ul-‘Izzat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Good news for that person who refrains from excessive talk and spends his wealth in excess (for the pleasure of Allah).” (*Al-Mu’jam-ul-Kabīr*, V5, P71-72, *Dār Iḥyā-ut-Turāṣ-ul-‘Arabī*, Beirut) A blessed companion رَضِيَ اللهُ عَنْهُ said, “There are times when a person says something to me and I desire to answer him to such a degree (even more) than a thirsty person would desire cold water. Yet, I fear giving him an answer thinking that it might become useless speech.” (*Ittiḥāfussāda-til-Muttaqīn*, V9, P159, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

Dear Islamic brothers! Look at the fear of that blessed companion رَضِيَ اللهُ عَنْهُ who feared giving an answer even though he رَضِيَ اللهُ عَنْهُ was justified in doing so and yet, look at our behaviour, we do

not stop backbiting, telling tales or even false allegations. Oh! What will become of us? Oh Allāh عَزَّوَجَلَّ give us common sense to stay away from sinful talks and grant us Qufl-e-Madīnah of the tongue.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! From the previous stated incident, jealousy was also mentioned. The disease of jealousy has also become widespread. It is stated in Ḥadīṣ that, “Jealously consumes good deeds like how fire consumes wood.” (*Sunan Ibn-e-Mājah*, V4, P473, *Hadīṣ 4210, Dār-ul-Ma’rifah, Beirut*)

Definition of Jealously

The person who commits Ḥasad (jealously) is called a “Ḥāsīd” and the person against whom it has been committed is called a “Maḥsūd.” The definition of jealousy has been explained as such in *Lisān-ul-Arab*, volume 3, page 166,

الْحَسَدُ أَنْ تَتَمَنَّى زَوَالَ نِعْمَةِ الْمُحْسُودِ إِلَيْكَ

The meaning of Ḥasad is that you wish a blessing, which is with the Maḥsūd, to get destroyed and become yours.

The Meaning of Jealousy in Simple Words

Dear Islamic Brothers! From this explanation we come to realise that when you see someone with something good and you desire that “that thing” leaves him and become yours, for example,

if you see someone who is respected or famous and you wish that he becomes disgraced and his respect or fame becomes yours. If you are burning with jealousy over wealthy person and wish that his wealth be destroyed and he becomes poor. You desire that his wealth becomes yours so that you become rich. This type of desire is jealousy. Allāh عَزَّوَجَلَّ forbid, this disease has become quite widespread. In the present time, lots of effort is being made in trying to destroy the businesses of others. People accuse others and look for faults in their products. Because of jealousy, they become guilty of lies, backbiting, tale-telling and who knows what other sins. In many Muslims these days, the spirit of Islamic brotherhood is disappearing. How virtuous the Muslims of the past were can be seen from the following incident:

The Incident of Qutb-e-Madīnah

It is said that the caliph of A'lā Ḥaḍrat, Qutb-e-Madīnah Sayyidunā Zīā-ud-Dīn Aḥmad Qādirī Razavī رَحْمَةُ اللهِ عَلَيْهِ settled in Madīnah Sharīf when the Turkish government was serving Islam. He رَحْمَةُ اللهِ عَلَيْهِ stayed in the blessed city for nearly 77 years and his blessed grave is in Jannat-ul-Baqī'. Someone once asked Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, "Yā Sayyidī! How were the people of Madīnah Sharīf before (during the time of the Turks)?" He رَحْمَةُ اللهِ عَلَيْهِ replied, "A rich Haji intending to distribute material among the poor went to a cloth merchant. He also made it clear that he desired to purchase a large amount of material. The shopkeeper replied, "I can fulfil your order, however, my request is that you buy your cloth from the shop in front of me. The reason is

that الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I have had good business today, and however, my neighbouring shopkeeper has had very little sales.” The great saint رَحِمَهُ اللهُ عَلَيْهِ then said, “The people of Madīnah Sharīf were like this in the past.” May Allāh عَزَّوَجَلَّ bless him and forgive us for his sake.

*Remove from my heart worldly love and me from its destruction
save*

*Make me oh King of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Like a frenzied lover
behave*

The Story of two Mūazzins who liked Beardless

Youth

Sayyīdunā ‘Abdullāh bin Ahmad Mūazzin رَحِمَهُ اللهُ عَلَيْهِ says, ‘I was busy in doing Ṭawāf of the Ka’bah when I saw a person who was holding onto the cover of the Ka’bah and kept on repeating this Du’ā, ‘Oh Allāh عَزَّوَجَلَّ! Let me depart from this world as a Muslim.’ I asked him, ‘Why don’t you make any other Du’ā besides this?’ He said, ‘I had two brothers. My eldest brother used to give Azān in the Masjid free of charge for 40 years. At the time of his death, he asked for the Holy Qur’an. We gave him a copy of the Qur’an thinking that he would gain blessings from it but he held the Qur’an and said, ‘All of you be witnesses that I am expressing my disgust with all my belief in, and all the rules of the Qur’an and I am accepting Christianity’. Then he died. My other brother gave Azān in the Masjid for 30 years free of charge but in the end he also died a Christian. Therefore, I am very worried about my end. This is why I keep making

Du'ā for a good death (with Imān).’ Sayyidunā ‘Abdullāh bin Aḥmad Mūazzin رَحِمَهُ اللهُ عَلَيْهِ inquired, ‘After all what sinful activities were your brothers involved in?’ The man replied, ‘They showed interest in female (Na-Maḥram²) and would look lustfully at young boys.’ (*Roūd-ul-Fāiq*, P17, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

Veiling from even Your Close Relatives

Dear Islamic Brothers! What a calamity! Will we still not save ourselves from Na-Maḥram females, unveiling and informality? Will we not guard our eyes from people like our sister-in-law and uncles’ wives (paternal and maternal)? (In Sharī’ah they are also considered Na-Maḥram). In like manner, there should be a veil between your cousin sisters and between brother-in-laws and sister-in-laws. There should also be a strict veil between a female disciple and her Murshid. A female is not allowed to kiss the hands of her Pīr if the Pīr is na-Maḥram.

To look at an Amrad (beardless youth) with lust is

Ḥarām

Beware! An Amrad is nothing but fire and danger. To be close to him, to have close friendship with him, to joke and have fun with him, to wrestle with him, to hold and embrace him are acts that can eventually lead a person to Hell. There is safety in being far away from such an Amrad, even though the Amrad himself is not at fault. Do not torment him. It is necessary that

² Na-Maḥram -with whom marriage is legally permissible.

you save yourself from such a youngster. Do not let him sit in front of you on a scooter or even behind you. Protect yourself from ardour at all times. Even if there is no lust, embracing him can possibly be source of fitnah (trial). If you have lust then to embrace him, even to shake his hand, and according to some scholars, even to look at him with lust is Ḥarām. (*Tafsīr-e-Aḥmadīyyah*, P559, Peshawar) Protect your eyes from looking at any part of his body even his clothes. If one becomes overcome by lust just by thinking of him or imagining him, then this should be avoided as well. If one's lust increases due to being attracted by his writing or any other thing, then one should protect one's eyes from all such things. So much so, that even looking at his house should be avoided. If by looking at his father or at the elder brother makes you think of this Amrad and increase your lust, then seeing such people should also be avoided.

Seventy Devils with the Amrad (beardless youth)

Trying to make us aware of the evil schemes, plots and plans of Satan with regards Amrad, A'lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ states, "There are two devils with a female, whilst there are seventy devils with an Amrad." (*Fatāwā-e-Razavīyyah*, V23, P721) It is highly necessary for a person to protect his eyes and body from a na-Maḥram female and from an Amrad. You have already read the worrying story of the two people who apparently were doing good but yet look at their end? Please refer to booklet printed by Maktaba-tul-Madīnah, 'Amrad Pasandī kī Tabāḥkārīyān' (The destruction of preferring Amrad) which deals with this issue in greater detail.

*The uncontrollable nafs incites on towards sinfulness
We need to become habitual in seeking forgiveness*

Not to perform Hajj can also be a means of a Bad End

The Holy Prophet ﷺ has stated, “If there are no physical obstacles to a person, neither is there an oppressive king who restricts him and nor is there a severe illness which can restrict him and yet, the person dies without performing Hajj, then it doesn’t matter whether he dies as a Jew or as a Christian.” (*Sunan Dārimī, V2, P45, Ḥadīṣ 1785, Bāb-ul-Madīnah, Karachi*)

From this we come to realise that the person upon whom Hajj has become Farḍ, and he dies failing to perform it, there is great danger that he could have a bad end at the time of death.

Fear of a Bad end for the one who speaks during Azān

Whilst quoting Fatawā-e-Razaviyyah, Sadr-ush-Sharī’ah, Badrut-Tarīqah, ‘Allamah Mufti Amjad ‘Ali A’zamī رحمه الله عليه says, “Whoever continues to speak while the Azān is being given, is in danger of having a bad end. Allāh عزَّوجلَّ forbid.” (*Bahār-e-Sharī’at, Part 3, P41, Maktaba-tul-Madīnah, Karachi*)

The Person who Replied to Azān became Heavenly

Dear Islamic Brothers! When the Azān begins, you should stop whatever you are doing and reply to the Azān. If however, one

is walking to the Masjid or performing Wuḍu, he may continue to do so and still respond to the Azān. If many Azān are being given, it is enough to only reply to the first one, however, it is better to reply to all of them. What can we say about the fortune of the one who replies to Azān! It is stated in Tārīkh-e-Dimishq, volume 40, page 412, “Sayyidunā Abū Hurairah رَضِيَ اللهُ عَنْهُ narrates that a person who did not apparently seem to have many good deeds passed away. After his passing away, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his blessed companions’ عَلَيْهِمُ الرِّضْوَانُ, ‘Do you know that Allāh عَزَّوَجَلَّ has made this person enter Heaven?’ The blessed companions’ عَلَيْهِمُ الرِّضْوَانُ were surprised by this because he did not seem to have done any remarkable deed. Later on, one of the companions رَضِيَ اللهُ عَنْهُ went to visit the house of the deceased and asked the wife of this person to inform him of any special deeds of her husband. She replied, “I do not know of any special deed but what I do know is that whether it was day of night, whenever he heard the Azān, he always replied.” (Tārīkh-e-Dimishq by Ibn ‘Asākir, V40, P412, Dār-ul-Fikr, Beirut)

May Allāh عَزَّوَجَلَّ bless him and forgive us for his sake.

To educate yourself further on the Azān and the reply which should be given, refer to the booklet, “Blessings of Azān” which is available from Maktaba-tul-Madīnah.

A Fire approached him!

Ḥaḍrat Sayyidunā Mālik bin Dīnār رَحِمَهُ اللهُ عَلَيْهِ was once sitting near a person who was about to die. The great saint رَحِمَهُ اللهُ عَلَيْهِ

advised him to recite the Kalimah many times but he continued to say “Ten, eleven! Ten, eleven”! When the man was asked as to why he continued to say this, he replied, “There is a mountain of fire in front of me, whenever I try to read the Kalimah, this mountain of fire threatens to burn me.” The great saint رحمه الله عليه then asked the people as to what work this person used to do in the world. They replied that he took interest and used to falsify the weight on the scale. (*Taḥkirah-tul-Auliya, P52-53, Tehran*)

The Punishment for Robbing through Measurement and Weight

Ah! The destruction of that person who takes interest and robs people through short measurement. Those who want to become a fuel for the fire of Hell merely because of a bit of money, listen carefully! It is stated in Rūḥ-ul-Bayān that the person who robs through short measurement and weight will be placed in a deep valley in Hell on the Day of Judgment. He will be made to sit in between two mountains and would be told to weigh and measure these mountains. When he starts to measure them, fire will engulf him and he will burn.” (*Rūḥ-ul-Bayān, V10, P364, Quetta*)

The Bad end of a Shaykh

It is said that once Sayyidunā Sufyān Ṣaurī رحمه الله عليه and Sayyidunā Shaybān Rā’ī رحمه الله عليه were once sitting together. Sayyidunā Sufyān Ṣaurī رحمه الله عليه continued to cry the entire night. When Sayyidunā Shaybān Rā’ī رحمه الله عليه asked him the reason for this,

he replied, “I am weeping in fear of having a bad end at the time of death. I received education from a sheikh for 40 years. He worshipped for 60 years in Masjid-ul- Ḥarām but he died in a state of Kufr (disbelief). Sayyidunā Shaybān رَحِمَهُ اللهُ عَلَيْهِ replied, “Oh Sufyān! This was his misfortune due to his sins, you should therefore, never disobey Allāh عَزَّوَجَلَّ.” (*Sab’a Sanābil*, P34, *Maktaba Nūrīah Razavīyyah, Sakhar*)

The Former teacher of the Angels

Dear Islamic Brothers! Allāh عَزَّوَجَلَّ is certainly independent in His Divine Being and no one knows His divine secret plans. No one should boast about his knowledge or his worship. Satan performed worship for thousands of years. Due to his knowledge and his worship, he even became known as the “teacher of the Angels.” Yet, his boastfulness and pride destroyed him and he became a disbeliever. It is due to this that he tries all his might to mislead people. He spends his every moment in creating evil whispers in people and when a person is about to die, he uses all his power to anyhow make people to leave this world with a bad ending.

Satan in the Form of your Parents

It is stated that when a person is about to leave this world, two Satan’s come and sit on his right and left hand side. The Satan on the left side adopts the appearance of the person’s father and says, “Oh son! Look, I am your kind and concerned father. I advise you to accept the religion of Christianity and then die

because this is the best religion.” The Satan on his right hand side advises him, “Oh my beloved child! I kept you in my womb. I fed you milk and cared for you in my lap. Oh beloved son! I advise you that you should accept Judaism before dying because this is the best religion.” (*Taḏkirah* by Imām Qurṭubī, P38, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut)

One drop of pain experienced at the time of Death

Dear Islamic Brothers! It is certainly a very worrisome issue. When a person has a fever or has a severe headache, it is very difficult for him to make a clear decision. The pain at the time of death is even more severe. It is stated in *Sharḥ-us-Ṣudūr* that if a drop of the pain during death is distributed among the inhabitants of all the worlds and the skies, all of them would die.” (*Sharḥ-us-Ṣudūr*, P32, *Dār-ul-Kutub-ul-‘Ilmiyyah*, Beirut) If at this delicate moment, Satan appears in the form of one’s parents, imagine how difficult would it be to remain steadfast on the religion of Islam. It is stated in *Kīmīyā-e-Sa’ādat*, that, “Sayyidunā Abū Dardāh رَضِيَ اللهُ عَنْهُ states, “By Allāh عَزَّوَجَلَّ! No-one can feel self-assured and confident that at the time of death he will remain in Islam.” (*Kīmīyā-e-Sa’ādat*, V2, P825, Tehran)

Satan in the Form of Friends

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī رَحِمَهُ اللهُ عَلَيْهِ states, “When death is near, Satan appears with his companions disguised as the friends and relatives of the dying person. They all say to this person, ‘Brother! We have already

tasted death before you. Whatever happens after death, we are fully aware of. Now it is your time. We advise you that you adopt Judaism because this is the religion which is acceptable to Allāh ﷺ. If the dying person does not accept this advice, these Satan's appear in the shape of his other friends and advise him, "Adopt the religion of Christianity because this is the religion which has cancelled the religion of Moses." In this manner, they adopt various disguises in the form of various friends and advise him to adopt the belief of different misled sects. For whomsoever it was written that he would turn away from the truth, would accept the corrupt sects and become misled." (*Dur raḥ -tul-fākhiraḥ, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

What will happen to us?

May Allāh ﷺ have mercy on our condition. We do not know what will happen to us at the time of death. We have committed many sins. We do not have any good deeds to our name. Oh Allāh ﷺ! Prevent Satan from coming to us at the time of death and bless us with a visit from the Muḥammad-e-Muṣṭafā ﷺ.

*Bless me with the vision of beloved ﷺ at the time of death
You won't lose anything with me dying in joy and mirth*

Protect your Tongue!

Dear Islamic Brothers! Muslims should always be fearful of the Divine Hidden Plan of Allāh ﷺ. We do not know which bad deed can earn the eternal wrath of Allāh ﷺ and become a

danger to our Imān. We should continue to display humility and humbleness in front of Allāh ﷺ. Try to speak less because at times while talking excessively, we may utter words of disbelief and not even be aware of it. We should always strive to protect our Imān and be concerned about it. A'lā Ḥaḍrat رحمة الله عليه has said, “He who does not fear losing his Imān (while he is alive), there is fear that he could lose his Imān at the time of death.” (*Malfūz Sharīf, V4, P390, Hāmid & Company, Lahore*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī flowers for a Good end

Dear Islamic Brothers! Worry...Worry We should be very worried because we do not know what the Divine Hidden Plan of Allāh ﷺ is for us. We do not know what our ending would be like. Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī رحمة الله عليه states, “If you wish to remain safe from a bad end, spend your entire life in obeying Allāh ﷺ. Save yourself from every type of sin. You will achieve the fear of those who are ‘Aārifin (a very high stage of sainthood). Due to this, your weeping and tears must become prolonged and you must remain sad all the time.”

He رحمة الله عليه further states, “You should busy yourself preparing for a good end. Busy yourself in the remembrance of Allāh ﷺ. Remove the love of the world from your heart. Protect your body and your heart from sin. Protect yourself from looking at

bad people because the heart is affected by this and your mind will turn towards them.” (*Ihyā-ul-‘Ulūm*, V4, P219, Beirut)

Four Incantations (Awṛād) for death with Imān

Once a person came to the respected court of A’lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ and requested that the great saint make Du’ā for him to have a good death with Imān. A’lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ made Du’ā and advised the man:

1. You should read forty-one times daily in the morning

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ

with Durūd Sharīf before and after.

2. When you go to sleep, after reading your Awṛād, read Sūrah Kāfirūn and without speaking to anyone go to sleep. If you forced to speak, recite this Sūrah again. إِنَّ هَٰذَا اللهُ عَزَّوَجَلَّ by doing this, you will die with Imān.

3. You should read

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ
وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

three times in the morning and three times in the evening.

(*Malḥūz Sharīf*, Part 2. P234, Ḥāmid & company, Lahore)

4. Recite

بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي
وَوُلْدِي وَأَهْلِي وَمَالِي

three times in the morning and three times in the evening.
By reading this, one's Imān, life, wealth and children will
be protected. (*Shajarah-e-Qādiriyyah Razavīyyah, Maktaba-tul-Madīnah,
Karachi*)

A box of fire

Dear Islamic Brothers! Whichever unlucky person dies in the state of disbelief, the grave will crush him to such an extent that his ribs on both sides would intertwine with each other. For the disbelievers, there is even worse torment than this. They will have to spend their time under terrifying condition where each day on the Day of Judgement will equal 50 thousand years? They will be dragged on their faces and forced into the terrifying Hell.

Eventually when the sinful Muslims are removed from Hell, only those will remain who died as disbelievers. Finally, the disbelievers will be locked in a box the size of their body, made of fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and in between the both, a fire would be lit. Again, another lock of fire would be placed on this. This would then be placed

into another box of fire and locked with another lock of fire. Death will then be brought in the form of a sheep, placed in between Heaven and Hell and then be slaughtered. From then on, no-one will ever die. Every person in Heaven will live forever in Heaven and every person in Hell will live in Hell forever. The people in Heaven will be full of happiness and the people in Hell will be full of regret. (*Bahār-e-Sharī'at, Part 1, P88, 91, 93, Maktaba-tul-Madīnah, Karachi*)

Yā Allāh عَزَّوَجَلَّ! We plead to You that we die in peace with Imān, blessed with martyrdom in the blessed city of Madīnah, with the privilege of get buried in Jannat-ul-Baqi' and becoming the neighbours of our blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the highest Heaven (Jannat-ul-Firdaus).

Dear Islamic Brothers! We should never give up hope in the Infinite Mercy of Allāh عَزَّوَجَلَّ. Continue to travel with the Madanī Qāfilah of Dawat-e-Islami and in this manner, you will إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ educate yourself on how to protect your Imān.

The humbleness of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Look at the concern displayed by the beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in safeguarding our Imān. It is stated in Rūḥ-ul-Bayān, volume 10, page 315, that once Satan disguised himself and approached the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In his hand he had a bottle of water. Satan said, “At the time of death, I sell this bottle in exchange for a person’s Imān.” After hearing this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cried so much that even his

blessed family began to cry. Allāh عَزَّوَجَلَّ then sent a message, “Oh beloved! Do not become sad. I protect my servants at the time of death from the tricks of Satan.” (*Rūḥ-ul-Bayān*, V10, P315, *Quetta*)

*Our beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is troubled for every Ummatī
Even more than one's own grieving parent's sympathy*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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